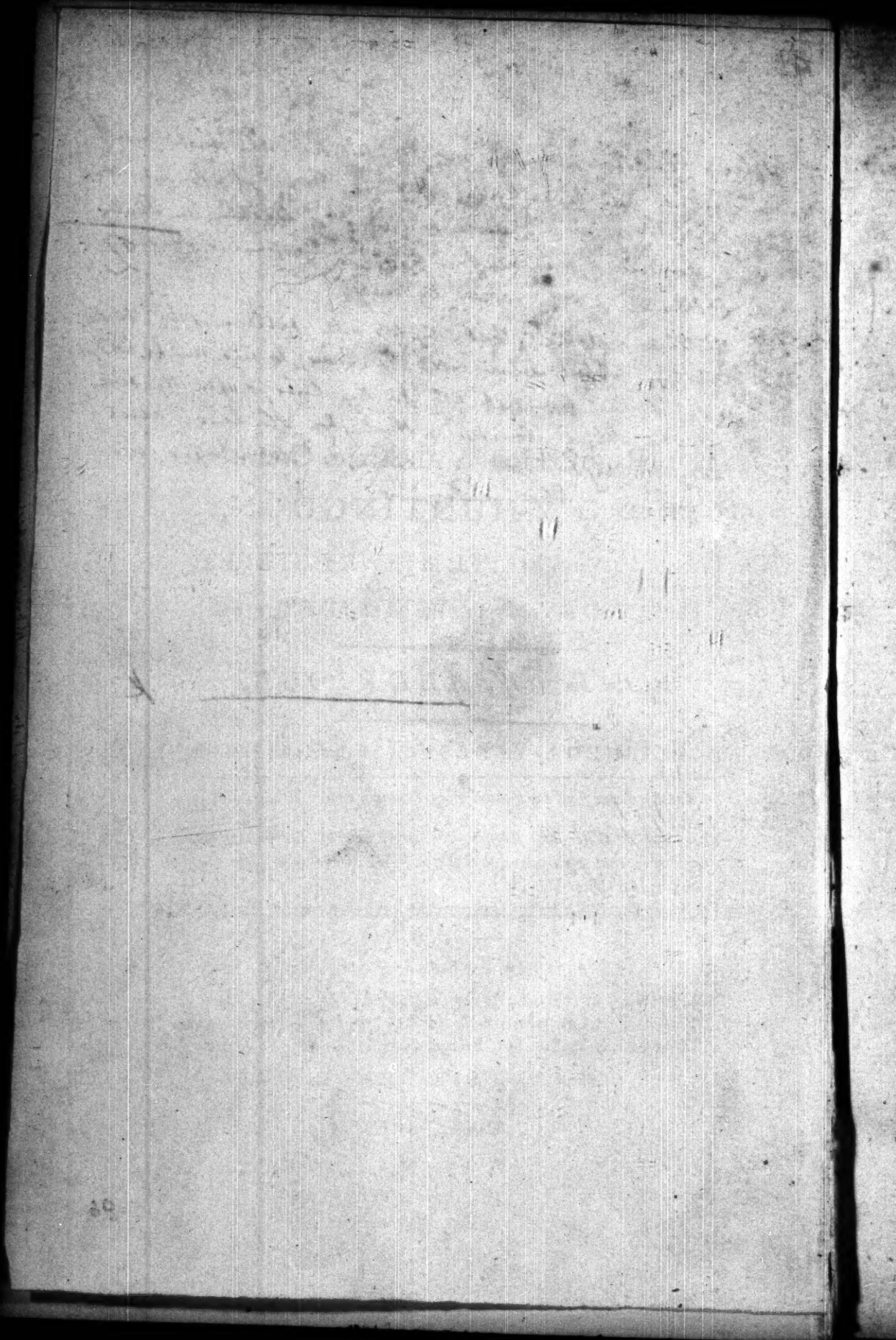


Selina Countess Dowager of Huntington, who made herself so conspicuous by her religious opinions, & her attachment to the Methodists, was one of the daughters of Washington Shirley, 2^d Earl Ferris. She married June 3. 1728, Theophilus Hastings, Earl of Huntington, who died by her.

In Charles Notham Bart. by his will dated in 1766, devised his Estate in Yorkford, since called the House, to his sons, Philip & Robert Esq. & Anne Cavendish W^o. for their lives; & after their deaths, to the D^{ch} Hon. Selina, Countess of Huntington, for her life. about 1768, Lady Huntington sold this Estate to Mr. Bolles, who in 1772, sold it to Elizabeth Dary Esq.



*They overcame him by the Blood of the Lamb, and by the
Word of their Testimony, and they loved not their
Lives unto the Death. Rev. xii. 11.*

A
FUNERAL SERMON,

Occasioned by the Death of
The Right Hon^{ble}. the late Countess
Dowager of HUNTINGDON,
Preached at the CHAPEL in JEWRY-STREET,
On SUNDAY Morning the 3d of JULY, 1791.

By the Revd. W. ALDRIDGE.

PUBLISHED by the DESIRE of those who heard it.

The Righteous shall be in everlasting Remembrance. Psa. cxii. 6.

*They that be Wise shall shine as the Brightness of the Firmament,
and they that turn many to Righteousness, as the Stars for ever
and ever. Dan. xii. 3.*

L O N D O N :

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THE GREAT BRITISH MON

and the

The Great British Mon

Dowager of HUNTINGDON

Printed by the CHAPLIN JEWELL STREET

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A SERMON, &c.

Rev. vii. 13.

What are these which are arrayed in white robes? and whence came they?

THE Gospel reveals a future state of glory to an inglorious world; it removes the shades, and draws aside the vail, which had obscured that state of blessedness; lays open that kingdom which is not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost. Under the agency of the Spirit, it forms the Christian, and makes the child of God; qualifies him to discharge the duties of life, reconciles him to the painful events of it, and animates him with the prospects of a glorious immortality and eternal life. In various ages, this system of grace and mercy has appeared invincible; the pride of learning and pomp of philosophy have yielded to its force, and the demon of idolatry, and the shades of superstition

have passed away before it. Averse alike to the reveries of enthusiasm, and the cold indifference of formality, the power of God in the Gospel cheers the heart and directs the life, warms the affections, and preserves and strengthens the soundness of the understanding. Large fortunes, splendid titles, and flattering distinctions, have but little influence, die away, or are esteemed but as "*dung and dross*," when compared with "*the excellency of the knowledge of Christ Jesus the Lord.*"

This knowledge of Christ, as treasure in earthen vessels, leads to the possession of an unfading inheritance, the beauty and glory of which St. John had a view of; his attention was engaged; his wonder was raised: the elder or senior observing it, asks him, "*What are these arrayed in light, and whence came they?*"

This question was proposed to St. John, not for the information of the proposer, but for the instruction of the apostle; the beloved disciple seems to own this, with a modesty and humility which adorned and distinguished his character, in his answer, "*Sir, thou knowest.*"

Among those happy spirits, is the soul of the *Right Honourable the late Countess Dowager of HUNTINGDON*, which took its flight from this vale of tears on FRIDAY the 17th of JUNE, 1791.

From

From the text, "*What are these arrayed in light, and whence came they?*" thus introduced, to improve the subject upon this solemn occasion, I shall

1. Give a scriptural view of the glories of the invisible world, as unfolded from time to time.

2. I shall make some remarks upon the appearance of those glorified spirits John saw in this vision.

3. Give an answer to the question, *Who are these arrayed in light, and whence came they?*

4. Give some account of the life of the late *Countess Dowager of HUNTINGDON.*

"God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets," hath made known his will, and unveiled his glory, by what modes of communication he pleased. It may be remarked, without ascending higher, that Jacob's journey to Padan-aram, Gen. xxviii. was honoured with a view of the glory of God; he saw the angels of God ascending and descending upon the ladder which united heaven and earth together; he had a promise of the divine favour and presence with him, the impressions of which, when he awaked, were so strong upon his mind, that he cried out, "*this is none other than the house of God, and this is the gate of heaven.*" Strength and com-
forts

forts were wanted by a stranger and a pilgrim, and they were sufficiently given, and seasonably applied.

Moses says, "*I beseech thee, shew me thy glory,*" Exo. xxxiii. 18. he wanted to take in the draughts of glory which are received alone at the fountain head, and in a disembodied state; yet says the Lord, "*I will cover thee with my hand while I pass by, and I will take away mine hand and thou shalt see by back parts,*" that is, I will so temper the rays of my glory, that mortality shall sustain the view of it.

Isaiah tells us, vi. 1. "*in the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. They cried one to another, Holy, holy, holy is the Lord of hosts.*" This view of the divine glory filled the prophet, notwithstanding all his high attainments, with the utmost awe and veneration, with the deepest humiliation and self-abasement.

Ezekiel says, chap. i. 1. "*when among the captives by the river Chebar, that the heavens were opened, and he saw the visions of God;*" the description of
which

which fills the whole chapter, and the glory was of so transcendent a nature, that it overcame the prophet, and he fell upon his face.

Omitting other instances, I pass to the transfiguration, at which, says the evangelist, Matt. xvii. 2. *"the face of Jesus did shine as the sun, and his raiment was white as the light; a bright cloud overshadowed them, and a voice from it proclaimed, This is my beloved son, in whom I am well pleased; hear him."* St. Peter's account of this, when he was going to lay aside his garments of mortality, and about to put off his earthly tabernacle, is remarkable; *"we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."* 2 Pet. i. 16, &c. Peter's mortal frame was one thing, and Peter's immortal spirit was another; he could lay aside the former with peace and pleasure, that the latter might fly to the bosom of its God.

When Stephen was stoned to death, the curtain of heaven was drawn aside, and the glories of it held

held out to the view of the martyr; *"he looked up stedfastly into heaven, and saw the glory of Gods and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the son of man standing on the right hand of God"*. Acts vii. 55, 56. Into the hands of this glorious Saviour he committed his departing spirit, and devout men carried his mangled body to the grave. How repugnant is the scriptural doctrine of the immortality of the soul, and of immediate glory to the saints, upon the dissolution of the body, to the gloomy, unscriptural and false doctrine of materialism?

St. Paul informs King Agrippa, he was not disobedient to the heavenly vision; he says, *"he could not see for the glory of that light, which was above the brightness of the sun, shining round about him, and them which journeyed with him"*. The same illustrious champion of the faith, tells the Corinthians, *I will come to visions and revelations; that he was caught up into paradise, and heard unspeakable words which cannot be uttered, and had abundance of revelations*. St. John says, *"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying,*

ing, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

These instances collected from the Bible, form unquestionable evidence to prove the certainty of the invisible realities of a future state, founded upon the authority of the inspired writers; they shew, that God can, has, (and why should we say he does not?) pour forth emanations of divine glory to answer his own views, subserve his own purposes, cherish his own church, and promote his own glory. Ignorant, and deluded persons, have in all ages, made pretences to what they never possessed, and their airy fancies, and ridiculous figments, have disgraced the Christian religion in every country of Europe; yet the counterfeit proves the truth of the existence of the thing it attempts to imitate.

2. I come, secondly, to speak to the appearance of those blessed spirits mentioned in my text; "*What are these arrayed in white robes?*" White is one of the colours of natural bodies, or rather a

composition of all the colours, it having been proved that those bodies only appear white which reflect all the kinds of coloured rays alike; and thus, may I be allowed to say, the believer, from the reflection of the coloured rays of the merit of the Sun of Righteousness, upon him, in the spotless life, bloody death, and glorious resurrection of Christ, will appear white in glory.

At the dedication of the temple of Solomon, the Levites which were singers, *all of them of Asaph, of Heman, of Jeduthun, were arrayed in white linen, praising the Lord, and saying, for he is good, for his mercy endureth for ever: and the glory of the Lord filled the house of God.* 2 Chro. v. The Jewish service was typical of gospel grace, and of the glory to which it leads; the white Levites in the temple of God below, represented the saints in white robes in the church triumphant above. Daniel describes Jehovah in this manner, "*And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool.*" Dan. vii. This description is applied by St. John to Jesus Christ; "*his head and his hairs were white like wool, as white as snow.*" Rev. i. 14. These terms used to describe the Father and the Son, seem to amount to the same as our Lord's words, "*I and my Father are one,*" or, *these three are one*; in white, in light, in perfection and glory.

Of

Of the sons of God, it is said, "*many shall be purified and made white.*" Dan. xii. 10. Sanctified and made perfect. "*They shall walk with me in white,*" says our Lord, Rev. iii. 4. "*Their robes are washed, and made white in the blood of the Lamb,*" Rev. vii. 14. What a sweet similarity is here between the Father, the Son, and the children of God! The union is close; "*that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.*" John xvii. 21. and the likeness compleat; "*I shall be satisfied when I awake with thy likeness.*" Psa. xvii. 15. "*If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection.*" Rom. vi. 5.

The appearance of women entering into the marriage state are mostly white, and may be called in to illustrate this subject, especially as the spirit of God has set the example; "*and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" Rev. xxi. 2.

3. But I proceed, thirdly, to answer the question in my text, *whence they came, and what they are?* They were persons called from every country, nation, people, and tongue; people of all descriptions, of both sexes, of every shade and colour;

the wise and unwise, learned and illiterate, the noble and the base, the honourable, and the despised.

Some came from the profession of various religions, and others from none at all; they were made willing in the day of God's power. Idolatry, superstition and barbarism took leave of their breasts and fled, when Christ by his spirit and power said, Come. Heathenism and Judaism, temples and synagogues, gods and goddesses, lost their charms, and were deserted. They had new perceptions of things, a new religion, a new heart, and a new God. They came from habitual profligacy, deep rooted prejudices, and deism in its several forms. They came from the noise, clamour and tumults, threatenings and persecutions of their connections, relations, and families. Some came from the honours, emoluments, and distinctions of life. Dionysius, a member of the Athenian council, renounced his polytheism, and became a humble follower of the meek and lowly Jesus; Flavius Clemens, member of the Roman senate, and consul of that city at his death, gave up every earthly consideration; relinquished the honours and blandishments of the world, came from all to behold the Lamb of God, who takes away the sin of the world. Joseph of Arimathea, a member of the Jewish sanhedrim, saw his God in the miracles and person of Christ. These

three

three eminent men and illustrious characters, suffered great persecution, and died martyrs for the truth, as it is in Jesus. They loved not their lives unto death. They, with great numbers more, saw the beauty, perfection, and glory of Christ; they acknowledged his Godhead, and adored him as their God and Saviour.

They came through a host of enemies, endured a great fight of afflictions; were made a gazing stock both by reproaches and sufferings; they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. They had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonments; they came out of great tribulation and washed their robes, and made them white, in the blood of the Lamb. Mary Magdalene came from her filthy trade of prostitution; Zaccheus came from his covetous and rigorous exactions. St. Paul is drawn from his pharisaism, fiery zeal, and bloody temper; the madness and wickedness of the jailor forsook him, when Christ claimed him as the purchase of his blood. No prepossessions, however violent, no attachment, however forcible, no laws, however sanguinary, no tortures, however excruciating, were able to prevent their coming, when Christ had made them willing to do so.

It

It appears then, that the power by which they came was not of man, but of God; *it was not of him that willeth, or of him that runneth, but of God that sheweth mercy.* The evidence of truth, the arm of Jehovah, and the invincible power of the Spirit in a precious Christ, collected, and still collect, support, sanctify and seat the Church in Glory,

To the question, "*what are these?*" it is answered, they are spotless and perfect, holy and happy, eternally settled in the favour and presence of God and the Lamb. There no cheek is wetted with tears, no bosom heaved with painful sighs, no pining sickness or wasting disorder, no corruption to struggle with, no battles to fight, no spiritual wickednesses in high places, no rulers of the darkness of this world to wrestle with. They are sons of God and Children of the most high; they are stars in glory. "*Then shall the righteous shine forth as the sun in the kingdom of their Father.*" Matt. xiii. 43.

What are they? They are one family, of which Christ is the head; they were begotten again unto a lively hope by the resurrection of Jesus Christ from the dead; they were nursed, instructed, maintained, fed, and clothed by him; they are ani-
mated

mated by one spirit, connected by one tie, have but one interest, and exist for one end—the glory of God. They are made kings and priests to God, and they shall reign with him for ever and ever; as conquerors through the blood of the Lamb, they have crowns upon their heads, and palms in their hands; they view with wonder, joy, rapture and triumph, the author of all their glory, by whose means, and through whose blood, salvation flowed to them. They eat of the hidden manna, receive the white stone with the new name written, which no man knoweth, saving he that receiveth it. They are made pillars in the temple of God, they carry the name of God, and the name of the city of God upon them, and they shall go no more out. The Lord shall be unto them an everlasting light, and their God, their glory. O blessed state of glorious grace, precious Christ, loving Father, comforting Spirit; happy, happy souls, the days of whose mourning are ended; clouds are blown away, and storms are heard no more. They are in his presence, where there is fulness of joy, and at his right hand, where there are pleasures for evermore.

Thus I have endeavoured to shew, *who they are, what they are, and whence they came?* I proceed, as proposed, to give a sketch of the life of the Right Hon-

Honourable the late Countess Dowager of *Huntingdon*.

The account of this extraordinary life which I am going to set down, is matter drawn from my own observations, having been connected with her for many years, and what I have heard drop from her own lips.

The first serious thoughts which took hold of her conscience, arose from a simple circumstance during the Earl of Huntingdon's life. She had made a promise of some present to her housekeeper, but forgot to fulfil it; the person being gone from the family, she could not find means to make her promise good, this made a wound in her conscience, and convictions of sin increased; light from the word and Spirit of God discovered to her the nature of human depravity; she saw and felt herself nothing but sin, and the want of that change of heart, which she could not effect, and without which she knew her destruction was inevitable. In this state of mind, when her table has been graced with the presence of many noble persons, and some prelates, she has started the subject of religion; has asked the bishops the meaning of one passage of Scripture and another, which has been waved; or if an answer hath been given, it has increased her

her trouble, but not resolved her doubts. Her distress of mind arose to such a height, that some of the Earl's friends advised him to put her away, but his affection to her prevented him from following this advice. She was then the support and comfort of the indigent neighbourhood around her mansion. Her skill and her purse, physic and money, were employed and distributed, sometimes by persons she sent to the poor, and sometimes by her own personal attendance.

I know but little more till my connection with her commenced, which is three and twenty years ago, the twenty-fourth of next month. The foundation and support of the college at that period, at *Trevecka in Brecknockshire, South Wales*, is a striking expression of the warmth of her zeal, and of the ardour of her soul, to spread and propagate the Gospel of God her Saviour. Mr. *Whitefield*, that eminent servant of God, and her chaplain, assisted at the opening of that college, as did several other respectable ministers, at which the writer of this was present.

The maintenance of this institution took a large share of her small jointure, but she seemed to forget herself, and to depend upon the Head of the Church for every thing. Her ideas of preaching

were grand, were primitive, were apostolic. She was most pleased and happy, when her students, being returned from their itinerant excursions, informed her, they had preached abroad in the open air, having no pulpit but a table or stool, and no sounding board but the canopy of heaven. This refreshed her dear heart in the Lord, especially if some poor sinner had been cut down under the Word, and sent away weeping, and seeking redemption in the blood of Jesus. I believe the news of ten thousand pounds a year having been left her, would not have been so pleasing to her, as to have heard of the conversion of one soul to God. Her wisdom and experience qualified her to speak seasonably and profitably to young preachers; she regarded her young men as her sons, as her family. With what affection and tenderness, wisdom and prudence, have I heard her address the young men in the study around her! How has she warned, cautioned, reproved, comforted, and encouraged us, as she saw cause, like a true Mother in Israel! With what earnest, feeling, fervent, melting prayers, has she poured out her soul to God amongst us! The simplicity with which she would express herself, the variety of her petitions, accompanied with many tears running down her aged cheeks, have dissolved all about her into a flood of weeping, till some have sobbed again. The arrangements
for

for the different departments of education were judicious; she had collected a good library, procured an able master to attend at stated times, and a learned tutor. She had little apartments made for private study and private prayer. Little spots of ground were allotted to each student for exercise, for his cultivation and improvement, and a convenient house erected on the bank of a mill stream for bathing. Thus her judgment and her care appeared as an honourable instrument, to promote health of body and of soul.

She had a noble elevation of soul, that could not in any female character, find a parallel; she resolved to make the Gospel chargeable to none, and she carried on the work of God in her connection for some years, in that noble and generous manner. But her connection enlarging, and demands increasing, an alteration of her plan was found necessary, as her fortune was insufficient to furnish supplies for all.

The Spirit of God has so breathed upon that institution at different times, that the whole body, master, tutor, and students have been up the greatest part of many nights, engaged in the delightful exercise of prayer, praise and adoration. No wonder that streams ran from that fountain to

refresh and fertilize the country around. An alarm went abroad, an awakening took place, old professors were roused, and young sinners weeping, enquiring the way to Zion, with their faces thitherward. This honour the Lord put upon his noble servant.

She was so condescending as to be easy of access to persons of all descriptions who feared God; the poor rustic was as welcome to her as the more intelligent believer.

A pleasing instance of this happened at *Tunbridge Wells*, to which I was a witness. A countryman, servant to a farmer, came some miles to the Chapel there on Sunday morning; the Word pierced him to the heart; service being ended, he returned home, but he had scarcely got half way, groaning under the burthen of sin, when he found he could proceed no further; he came back to the Chapel, enquired for the Minister, after I had spoke to him, her ladyship hearing of it, desired to see him; the man appeared before her, trembling, and crying, under dreadful apprehensions of divine wrath; she looked at him with such affection and sympathy, and said, "O young man, you are a happy man, Jesus Christ loves you, I see his love towards you, I could lay myself down at your feet for his sake."

Thus

Thus she attempted to pour the balm of the Gospel into the wounds of the distressed soul.

When any of her ministers, following the example of their *Great Master*, have gone abroad into the highways and hedges, to proclaim salvation to the children of men, through the blood of the Lamb, she, if near, has drove to the spot, and sat in her coach whilst the Gospel message has been delivered. Upon some of those occasions, the preacher has been rudely used, and she herself insulted; quite composed, pity for the souls of the sons of violence alone, has governed her breast, and if a soul has been converted from the error of his way, she has shared in the pleasure angels are said to feel upon such occasions; there being joy among the angels of God, over one sinner that repenteth. This princely zeal, in the best of causes, of this elect lady, has not escaped the censure of clergy and laity, and this conduct has been represented as little short of enthusiasm and madness. But it may be asked, do not ladies drive to the sporting turf, to reviews, and to worse places; and is it less honourable, by personal attendance, to encourage the ministers of God when preaching in the open air, to persuade men to be reconciled to God, than to see horses run, or men perform military evolutions in red coats?

Her

Her correspondence was so extensive, that at an advanced age, she has sat six or seven hours a day writing letters, which impaired her constitution, whilst her heart burnt with love to God and man. She was honoured of God, with sending three missions to different parts of the world; about one and twenty years ago she sent out two missionaries to *Fort Marlborough*, in the Island of *Sumatra*, in the *East Indies*. One of them was there fourteen or fifteen years; if the success of this mission was not answerable to her wishes, it did honour to her zealous endeavours to spread the Gospel through the world. About eighteen or nineteen years ago, she sent out seven or eight preachers to go to *America*, under the superintendence of the present minister at *Woolwich*; some of these are dead, and some I trust are usefully employed in the Lord's vineyard. Three years ago last Easter, she sent two preachers to *Nova Scotia*, to disseminate the seeds of the Gospel through that province, and thus the ardour of her gracious soul blazed on with inextinguishable love to God her Saviour, and to the souls of men, for his sake.

Her religious principles were strictly Calvinistic, and the doctrines of grace were the marrow and life of her soul.

I come

I come now to the last scene of her life ; about two weeks before her death, she was in high spirits, and exceeding happy, and had formed a resolution of going to *Wales* ; the weather was warm and hot, which had tempted her to throw off her usual warm flannels, a sudden change of cold weather took place, and caught her unprepared for it, which brought on her old disorders with renewed violence ; she was calm, composed, and resigned ; she said two hours before her death to the doctor, " Doctor, I am going to my Father ; I am going to my Heavenly Father ; I am going to my Heavenly Father this night ;" and soon after, the spirit of that extraordinary female character in the church of God, fled to the bosom of its Father.

Had she lived to the twenty-fourth day of the next month, she would have reached the great age of eighty-four years. Her connection is thrown into one and twenty districts, if four places of worship upon an average, be in each district, she had eighty-four congregations under her patronage, answerable to her age, at the time of her death.

I shall now draw to a close with three or four observations.

1. Did

1. Did ever such a female character appear in the church of God? Many have done well, but she exceeded them all; yet not L. H. but the grace of God that was with her. The *Countess of Hartford*, to whom *Dr. Watts* dedicated his miscellaneous poems, was an exalted and pious character, and a great friend to the church of God; the three ladies* who were concerned in erecting the chapel called *Hope*, in managing and carrying on the work of God in it, at the *Hot Wells, Bristol*, were eminent characters, (one of whom is now living;) but when it is considered, that the *Countess of Huntingdon* laid down at the foot of the Cross her honours, titles, distinction and fortune; that her uniform conduct for a great number of years spoke this language; "*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world,*" it will be difficult to find her equal.

2. She bore a particular affection to all her students who turned out well, especially to those whose ministry the Lord smiled upon; her letters to such breathed esteem, affection and love; your candor will permit me to read a passage or two from two letters, among others she sent to me.

* Lady Hope, Lady Glenorchy, Lady Maxwell.

" Your

"Your old kind heart to me is ever wishing to oblige me; may the Lord love, bless and prosper you more and more, and I believe he will."

"The path of the just shines more and more unto the perfect day. Begging every best blessing for you and yours, I am as ever most truly your faithful and affectionate friend,

Selina Huntingdon."

"P. S. Give me your honest prayers; I feel I want them for every purpose of health of body and soul; and as our dear Lord has told his kind errand upon earth was for this; *I come to give life, and to give it more abundantly*; O what must his precious abundance of mercy and love to our wretched souls and bodies be, eternity alone will be able to tell us."

In another letter she says—"The love of Jesus shall say, all hail to the faithful, who do and will endure all things for his name sake; among these I will number you my friend, therefore take courage, the fight is short, the victory is sure. With ten thousand blessings for you, my prayers will call for all in time and eternity, and as ever and ever your affectionate friend, *S. Huntingdon."*

3. I am pleased that I have an opportunity to deliver my opinion upon the state of those who were once dear to each other upon earth, but now much dearer to each other in heaven. The same cause produces the same effects. *George Whitefield* called himself "the vilest worm upon earth;" *John Wesley* said in his dying moments, "I the chief of sinners am, but Jesus died for me;" *Charles Wesley* said, "the love divine, which made us thine, shall keep us thine for ever." *Lady Huntingdon* said, "I receive my salvation on a level with the thief upon the cross, and with Mary Magdalene." They were therefore one in sentiment at last, and are now one in glory.

To conclude, let us praise God for continuing so admirable a life so long amongst us; let us follow her, as she followed Christ; let us walk by faith, till faith be lost in vision, and hope in the fruition of Father, Son, and Spirit, among those arrayed in light, for ever and ever. Amen.

18 JA 53